A Gold Chain.

Friendly Reader,

If that these weighty Considerations should be reckoned not worth laying out one Penny, be pleased to Read it *Gratis*, keep it clean, & Return it in two Hours.

Printed for *B. Deacon*, in *Gilt-spur-street*.

A Gold Chain

OF

Four Links,

To draw poor Souls to their desired Habitation.

OR,

The Four Last Things

briefly Discoursed of,

Viz.
- Death, which is most Certain,
- Judgment, which is most Strict.
- Hell, which is most Dismal.
- Heaven, which is most Delightful.

To which is added,

Wholsome Instructions both to Young and Old, in order to Prepare themselves for their Latter End, and Avoid all sinful Allurements, which usually obstructs that great and necessary VVork of Salvation.

With some Necessary Directions to Die well, in order to avoid *Hell*, and obtain *Heaven*.

Recommended as very Proper and Useful to be Read in all Families; By the Reverend and Learned Divine, J. Stevens, *D. D.*

Licensed according to Order.

Printed for *B. Deacon* in *Gilt-spur-street.*

CONsidering that this Ungrateful Age abounds with so much Infidelity, Impiety and Unbelief, as to make some so obstinate as to affirm, That the Spirit of Man vanisheth with his Breath, and that Death is only the end of this Life, and not the beginning of another, I thought it highly Necessary, as well as Proper and Convenient, in order to awaken the hardned and drowsie Consciences of such, to give some lively (though brief) touches upon the Four Last Things, VIZ. *Death, which is most certain; Judgment, which is most strict: Hell, which is most dismal; Heaven, which is most delightful: All which I shall particularly and briefly instance.*

I. Of Death.

Psalm 89. 4. *What Man is he that liveth, and shall not see Death?*

OUt of the Dust was Man formed, and unto the Dust shall Man return: It is appointed for all Men once to die, *Heb.* 9. 27. Death to the Wicked, is the end of all Comfort, and the beginning of all Misery; but Death to the Godly is a happy discharge, and freedom from Sin and Sorrow, and the only inlet to Peace and Happiness, the Saints Enjoyments shall be incomparable, when the Sinners Torments shall be intolerable: When a Sinner dies, he carries his bad with him, and leaves his good behind him. But when a Believer dies, he leaves all his bad behind him, and carries his good with him: The Sinner goes from Good

to Evil; the Believer from Evil to Good. When a Saint leaves the World, his Flesh turns to Dust, and his Spirit returns to Rest: When a Sinner leaves the World, his Body goes to Worms, to be consumed, and his Soul to Flames to be tormented.

When you come into the World, you do but live to die again, when you go out of the World, you do but die to live again. He that lives well, cannot die ill: he that lives without Fear, shall certainly die without Hope. He that hath no Grace in his Life, can have no true Peace in his Death. This King of Terrors, Death, levelleth the highest Mountains with the lowest Vallies; the Robes of Princes and the Rags of Beggars are both laid up alike in the Wardrobe of the Grave, which is a Bed to rest in, but not a Shop to trade in; therefore go to your Beds as you were going to your Graves, and so close your Eyes in one World, as you would open them in another; and remember that God can as easily turn you into Dust, as he took you thence; to Day is your living Day, to Morrow may be your dying one: In short, the Meditation of Death is the only Motive in order for a Preparation thereunto.

Therefore, Christian Soul, whosoever thou art, consider the shortness of thy Life; and how uncertain Death is; he may come this Hour before the next. Thou art not sure when thou goest to Bed at Night to take thy Rest, whether thou shalt ever awake again, though never so well; and if so be thou awake in the Morning, whether thou shalt live till Night. For Death is the great Messenger of Mortality; and his coming is certain, but when, is uncertain:

certain: There is no resisting of his mighty Power, when he comes. He sweeps all before him, both Rich and Poor, Old and Young, it's all one to him, for when their Glass is run, they must stay no longer here, but to change this Life for a better or worse, according as thou hast spent thy time here, whether in doing Good or doing Evil. Therefore, dear Soul, put not off thy Repentance until another Day, for thou art not sure to see an end of this: Provide therefore that thy Bed may rather find thee fitted for God, than fit thee, and so order thy Estate and thy Soul, in thy Health, that when Death comes, thou mayst have nothing to do but to die. Let not thy Thoughts be how thou shalt live here, but how thou shalt live hereafter; mind not the vain Pleasures of this World, which is but momentary; but rather pray to God for his Grace (without which you can do nothing) that you may endure all Hardships and Crosses here with Patience and Comfort; and that you may do all the Good that in you lies to the Advancement of his Glory, and your Eternal Welfare.

II. Of Judgment.

2*dly*, MEditate upon Judgment, which is most strict: We must all appear before the Judgment-Seat of Christ, they who have been graceless in their Days, will be speechless in this Day; they who would not come before his Mercy-Seat, shall be forced to come before his Judgment-Seat; those that would not believe his Promises, shall tremble at his Threatnings; and indeed it must be

be very Amazing to see the Earth flaming, the Heavens melting, the Stars falling, the Graves opening, the Judgment hastening, the Sun and Moon declining, and Christ and his Angels coming: He that comes to raise the Dead, comes also to judge the Dead. Oh this great Day, to great Sinners, will be a terrible and ghastly Day, when they shall behold Christ coming in the Clouds, having the Person of a Man, but the Power of God, being crowned with Dignity, and guarded with Angels, and enraged with Anger, and enabled with Power to bring forth both High and Low, Rich and Poor to his Bar, where he will judge them, not by the Whiteness of their Countenance, but by the Blackness of their Consciences; and though he was guarded to the Cross with a Band of Soldiers, yet here he is guarded with a glorious Train of Angels. You that make no account of his coming, what account will you make at his coming. Therefore for the Lord's sake, meditate upon *Judgment*, for it is the only means to make you Judgment-proof.

O Christian, seriously consider this, and repent of your Sins before it is too late, and break those Bands asunder that leads to utter Destruction, for there's no Repentance after Death, for after Death comes Judgment.

O ye *Drunkards*, *Swearers*, *Lyars*, *Whoremongers*, *Covetous*, and *Oppressors* of the *Poor*, you that do despite to the Spirit of Grace, and will not hearken to the many loving Calls and Invitations of Almighty God by his Spirit and Ministry, take notice that this Day of God's Wrath will be a Day of Terrors to you, which will make your Hearts sink within

within you, your Countenance to change, your Joints to be looſed, when the Terrors of the Almighty at this time ſhall ſeize upon you; therefore ſaith the Apoſtle, 1 *Cor.* 5. 11. *Knowing the Terrors of the Lord, we perſwade Men.* This Day will be a Day of extream Sorrow and Anguiſh to the VVicked, *Prov.* 1. 20. *When your Fear ſhall come as deſolation, and your Deſtruction as a Whirlwind,* Zeph. 1. 15. *That Day is the Day of Wrath, a Day of Trouble and Diſtreſs, a Day of Waſtneſs and Deſolations.*

Therefore, whoever you are, let your daily Practice be in *Piety*, doing good to thoſe that ſtand in need of your Help, as far as your Circumſtances will let you, being Charitable and Compaſſionate, ever ſtriving againſt the Temptations of the Devil, ſlighting the fooliſh Pleaſures of this World, accounting them, as they are, nothing but vexation of Spirit, but be always minding thoſe that are Eternal; for if you expect to be any of thoſe Souls that dwell in thoſe Manſions of Bliſs and Happineſs, you muſt *fear God, and keep his Commandment*, for that is the whole Duty of Man.

III. The Torments of Hell, and diſmal State of the Wicked.

THe third thing neceſſary, is to meditate upon Hell, which is moſt diſmal and terrible: Oh dreadful Place, where the Devil is the Jaylor, Hell the Priſon, Damnation the Puniſhment, Eternity the Time, Brimſtone the Fire, and Men and infernal Spirits the Fuel; to endure this, will be intolerable; and to avoid it, will be impoſſible, O

Chriſtians,

Christians, this present Day is the Day of God's Long-sufferings, but that will be Man's eternally. Oh what Hells there is in Hell, the loss of God, the loss of Christ, the loss of Saints, the loss of Angels, the loss of all Good, and the gain of all endless, easeless, and remediless Torments: *The Smoke of their Torments doth ascend for ever*, Rev. 4. 12. and 20. 10. Oh that you would think of this Endless and Bottomless Lake.

Consider, that if thou but once droppest into Hell, thou wilt be as far from coming out at the end of a thousand Years, as at thy first entrance: So that if all Men that ever have or shall be created, were, *Briarebus*-like, hundred-handed, and should at once take Pens in their hundred hands, and do nothing else for ten hundred thousand millions of Years, but sum up in Figures as many hundred thousand millions as they could, yet could they never reduce to a total, or confine within number, this trisyllable Word [*Eternal*] or that Word of Four Syllables [*Everlasting.*]

Now let such as forget God, but seriously consider this: It will not be an Imprisonment during the King's Pleasure, but during the King of Kings Pleasure. It is not a Captivity of Seventy Years, like that of the Children of *Israel* in *Babylon*; for that had an end; nor like a Captivity of Seventy Millions of Generations, for that also in time would be expired: But even for ever. The Wicked shall live as long in Hell, as there shall be a Just God in Heaven.

Here we measure Time by Days, Months, Years; but for Eternity, there is no Arithmetician can number it, no Geometrician can measure it: For suppose the World were turned into a Mountain of Sand, and that a little *Wren* should come every thousand Years, and carry away from that heap but one grain of the Sand, what an infinit number of Years would be spent and expired, before the whole heap would be fetched away? But admit a Man should stay in Torments so long and then have an end of his Woe, it were some comfort to think that an end would come: but alas! when he hath finished this task a thousand times over, he shall be as far from an end of his anguish, as ever he was the first hour he entred into

it. Now ſuppoſe thou ſhouldſt lie but one Night grievouſly afflicted with a raging Fit of the Stone Stranguary, Tooth-ach, Pangs of Travel, or the like; though thou hadſt to help and eaſe thee, a ſoft Bed to lie on, Frinds about thee to comfort thee, Phyſicians to cure thee, all Cordial and Comfortable things to aſſwage the pain; yet how tedious and painful would that one Night ſeem unto thee? How wouldſt thou coſs and tumble, and turn from one ſide to another? Counting the Clock, eſteeming every Minute a Month, and thy preſent Miſery unſupportable. What then will it be to lie in Flames of Fire? (To which our Fire is but Air in compariſon) Fire and Brimſtone kept in the higheſt Flame by the unquenchable Wrath of God, World without end; where thou ſhalt have nothing about thee but Darkneſs and Horror, Wailing and Wringing of Hands, deſperate Yellings and gnaſhing of Teeth: Thy Old Companions in Vanity and Sin, to Ban and Curſe thee; the Devils inſulting over thee with Cruelty and Sorrow; the never-dying Worm of Conſcience to feed upon thy Soul and Fleſh for ever and ever. O Everlaſting Eternity! an ever-dying Life, and an ever-living Death.

O then, bethink thy ſelf of this Word *Eternal* and *Everlaſtingly*, and ponder upon it; yea, do but indeed believe it, and it will be enough to break thine Heart, and make it to relent and repent, and thereby prevent the Wrath to come; it will put thee to demur, What have I done? What am I about? Whither will this Courſe tend? How will it end? What will become of me if I go on in Chambering and Wantonneſs, Surfeiting and Drunkenneſs, Strife and Envying, Swearing, Profaneneſs, and the like? O then break off thy Sins without delay, and let there be an healing of thine Errors.

The Schools affirm, that the beſt torture in Hell exceeds the greateſt that can be deviſed, for ſhould we firſt burn off one Hand, then another, after that, each Arm, and ſo all the Parts of the Body, it would be deemed intolerable, and no Man would endure it for all the Profits and Pleaſures this World can afford; and yet is nothing to the burning of the Body and Soul in Hell: Should we endure ten thouſand Years torments in Hell, it were grievous, but nothing to Eternity: Should we ſuffer one Pain, it were miſerable enough; but if ever we come there, our Pains ſhall be for number and kinds, infinitely various, as our pleaſures have been here: Every Senſe and

Member,

Member, each power and faculty both of Soul and Body shall have their several Objects of Wretchedness, and that without intermission, or end, or ease, or patience to endure it, *Luke* 12. 5. and 16.23. *Mat.* 3. 12. and 5. 22. and 22, 23. O that Men would strip Sin of its disguises, and wash off its flattering Colours, and look into its odious Nature, and to the consequential Evils of it in the next World! O that they would consider they hang by slender Strings, (a little Breath that expires every Minute) over the Bottomless-pit, and that within a little while nothing will remain of the Pleasures of Sin, but the undying Worm, and the ever-living Flames.

There is a way to keep a Man out of Hell, but no way to get a Man out of Hell: Though the Wheat and the Chaff grow together, they must not lie together; so in Hell there shall not be a Saint among those that are terrified, nor in Heaven a Sinner among those that are glorified.

The Sea of bitter Damnation shall not be sweetned with the least drop of Compassion. Oh Christians, will you pity a Body that is going to the Block, and will you not pity a Soul that is going to a Bottomless-pit?

What a sad Visitation is that, where the Black Horse of Death goeth before, and the Red Horse of Wrath followeth after: Oh, how intolerable must it needs be, where one Death comes upon the Neck of another!

A Man's Condition in this Life may be Honourable, and yet his State, as to another Life, may be Damnable: 'tis better to go with poor *Lazarus* to Heaven, than go with rich *Dives* to Hell: Therefore let us strive to go to Heaven by Contemplation, that we may avoid going to Hell by Condemnation.

Consider further, and add *Extremity* to *Eternity* and then think of *Hell*, (as it truly is) Hell indeed; for if the Ague of a Year, or the Cholick of a Month, or the Rack of a Day, or the Burning of an Hour, or the Minutes twitch of a Tooth be so unsufferable here, what is Millions of Thousands of Years, nay, Eternity of unspeakable Torments in Hell; and instead of being abated, continually aggravated by Infernal Fiends, whose Society alone would be hideously frightful and amazing.

Now, what Heart would not bleed to see Men run headlong into these Tortures that are thus endless and intolerable? Oh that it were allowed to the resolute and desperate Ruffians of these our days, that Swear and Curse, Drink, Rob, and Kill, and Blaspheme, to have but a sight of this *Hell*, how would it

Charm

Charm their Mouths, Moderate their Spirits, and Astonish their Hearts; nay, if they could have but the least glimpse thereof, they would rather chuse to be pined to Death ten thousand times over, than wilfully commit one Sin that would send them thither.

IV. Of Heaven.

THE Fourth necessary Thing, is to meditate on Heaven, which is most joyful, *Matth.* 25. 30. *Come ye blessed, inherit the Kingdom prepared for you.* Oh, who can reveal the Glories of Heaven, or what Tongue can express the everlasting Pleasures that's there? There's no Care, nor Sorrow, nor Toil, nor Labour, no Vexation to disturb your Quiet: There's all Peace, never-ceasing Peace: There's all the Divine Souls, as Angels, Saints, Prophets, Martyrs, Seraphims and Cherubims, and all the Cœlestial Quier, breath forth in their harmonious Voices, Eternal Hallelujahs, and Songs of Praises to the All-glorious, Almighty, and Everlasting God, blessed for evermore: There every righteous Soul that departs hence goes and receives a white Robe and an everlasting Crown of Glory; and dwells in that Land of Peace, and drinks of the Rivers of Pleasures; and not for Time, but for Eternity; an Eternity, I say, that will never have an end, there they behold the Beauty of the blessed God, seated upon a Throne of divine Majesty, with his dearly beloved Son, (our blessed Saviour) on his right Hand, and admire the gloriousness thereof, there they themselves outshine the Sun in brightness; there they continually hear Sounds of harmonious Musick; possessing continual Joy and endless

endleſs Comfort. There is Mirth without Sadneſs, Light without Darkneſs, Pleaſure without Pain, Life without Death, Reſt without Labour, Plenty without Poverty, and Gain without Loſs: who would not but work for this Glory with the greateſt diligence, and wait for it with the greateſt patience? Oh what Glories are there in Glory, Crowns of Glory, Veſſels of Glory, a Weight of Glory, a Kingdom of Glory. Here Chriſt puts his Grace upon his Spouſe, but there he puts his Glory upon her: In this Life the Believers have ſome good things, but there the beſt are reſerved for the. Heaven is not only a Poſſeſſion promiſed, but a Poſſeſſion purchaſed: when our Contemplations are in Heaven, then we enjoy a Heaven upon Earth. Do we delight in good Company? what pleaſure then ſhall we enjoy in the Company of Saints and Angels, in whom there is nothing but Joy, Comfort and Delight. Do we deſire Riches Honour, Beauty, Pleaſure, long Life, or whatever elſe can be named to be delectable, no Place ſo glorious by Creation, nor ſo Beautiful with Delectation, ſo Rich in Poſſeſſion, ſo Comfortable for Habitation, nor ſo durable for laſting. There are no Eſtates but Inheritances, no Inheritances but Kingdoms, no Houſes but Palaces, no Noiſe but Muſick, no Robes but Scepters, no Garments but Robes, no Seats but Thrones, no Coverings for Head but Crowns, *Rom.* 8. 17. *Tit.* 3. 7. *Heb.* 9. 15. *Mat.* 25. 31, 34. 2. *Tim.* 4. 8. *Gal.* 4. 7. 1 *Pet.* 3. 9, 10. *Mark* 10. 23, 24, 25. *Rev.* 7. 3.

There we ſhall ſee the bleſſed Face of God, who is the Glory of all Sights, and the Sight of all Glory; yea, our ſelves ſhall out-ſhine the Sun in brightneſs, *Mat.* 13. 34.

In ſhort, our Joy will there be full, and none ſhall be able to take it from us, or leſſen it; *Solomon* in all his Glory and Royalty to this, was but as a Spark of Light in a Chimney to the Sun in the Firmament: *Abſalom*'s Beauty to that is but Deformity: *Samſon*'s Strength to that is but Infirmity: *Methuſalem*'s Age to theirs, is but Minority; yea, how little, how nothing are the poor and temporary enjoyments of this Life in compariſon to thoſe we ſhall enjoy in the next, 1 *Cor.* 2. 9. Nay, Paradiſe, or the Garden of *Eden*, was but a Wilderneſs compared with this; and if the Gates be of Pearl, and the Streets of Gold, what then are the inner Rooms, the Preſence Chamber of the Great Monarch of Heaven and Earth? what then may we think of the Maker and Builder thereof, who there will be all in all unto us, as Meat to taſte, Beauty

to

to our Eyes, Perfumes to our Smell, Muſick to our Ears; and what ſhall I ſay more, but as the *Pſalmiſt* ſaith, *Glorious things are ſpoken of thee thou City of our God*, Pſal. 87. 8. Rev. 3. 2, 3. and 21. 10. to the end. That which makes Heaven ſo full of Joy is, it is above all Fear; and that which makes Hell ſo full of Horror is, that it is below all Hope. The Veſſels of Grace ſhall ſwim in the Ocean of Glory. Here all the Earth is nothing for one Man, but there one *Heaven* is enough for all Men.

Therefore, Sirs. Live ſo that the Word which hath brought Salvation to your Souls, may bring your Souls to Salvation. We muſt firſt ſhine in Grace, before we can ſhine in Glory.

Be willing to want what God is not willing to give. Man is ſuch a Debtor to God, that he can never pay his due to God: we are ſo far from paying the utmoſt Farthing, that at the moſt we have not a Farthing to pay; there is no Man but hath received more good than he deſerveth, and none more Evil, and therefore ſhould be contented, tho' he enjoy but little good, and not diſcontented though he ſuffer much Evil, 1 *Tim.* 6. 8. A Chriſtian is to ſubmit to the Will of God's diſpoſing, as well as to the Will of God's commanding. A gracious Heart ſhould be never out of heart; if God be not willing to give thee Riches, O then be willing to want Riches: If God be not willing to give thee Health, O then be thou willing to want it.

O Chriſtian, ſubmit thy Will to God's Will; that Soul ſhall have his Will of God, who deſires nothing but God's Will: Do you but take care of that which belongs to God, and God will take care of all that belongs to you.

Now let us conſider a little, what ſignifies theſe ſilly fooliſh Pleaſures here to thoſe that are in Heaven; theſe Pleaſures which are but momentary, to thoſe that are Eternal: What if we ſuffer a little Sorrow here, for thirty or forty Years, which is but a ſmall while to enjoy an Eternity in Happineſs hereafter, is it not better than to partake of the Pleaſures of this World, and to have our fill of our beaſtly Delights, and to be damn'd in Hell for it for ever after?

Oh conſider alſo how much of your precious Time is waſted and ſpent, and how little of your great Work is done; hath not your Reſt ſtolen away half your Time, and your Luſt the other? Your Work is great, and your Time is ſhort; you have a GOD to Honour, a *Chriſt* to Believe in, a Soul to ſave, a Race to run, a Crown to win, a *Hell* to eſcape, and a

Heaven

Heaven to make sure of; you have many Temptations to withstand, and many Afflictions to bear, many Mercies to improve, and many Duties to perform; therefore, O Christian, Redeem the Time, because the Days are Evil, *Ephes.* 5. 15. O that every step your Souls take, might be towards Heaven, and that you would make sure of God to Day, because to Morrow you are not sure of your selves: therefore for the Lord's sake, Improve your time, and for your Soul's sake redeem your time. The Lawyer will not lose his Term, the Waterman will not lose his Tide, the Trades-man will not lose his Exchange-time, the Husband-man will not lose his Season, and will you lose your Season? if you lose your Season, you lose your precious Soul. There is but one *Heaven*, and if you miss of that, you will certainly take up your Lodging in *Hell*.

I must sum up all with these Exhortations: Let me beseech you who are *Young Men* and *Young Women*, to Remember your Creator in the Days of your Youth, that is to serve God, to Love God, to Honour God, and to Obey God in your youthful Days; for the Flower of Life is of Christ's setting, therefore let it not be of the Devil's plucking. Oh, Young People, if you be now sick of the *will not*, in Old Age you will dye (perhaps) of the *cannot*; if God's to Day will be too soon for thy Repentance, thy to Morrow will be too late for his Exceptance: Let nothing be done in this World which cannot be answered in another, nor nothing undone which may be necessary in another. He that departs this World in *Faith* shall be saved, but he that departs from the *Faith* shall be damned: Therefore I say to you all both Old and Young, with St. *Paul*, 1 *Cor.* 15. 58. *Be steadfast, unmovable, always abounding in the Works of the Lord, for as much as you know that your Labour is not in vain in the Lord.*

Some Holy Directions to Die well.

MY Brethren, what doth the Lord require of you, but to do Justice, to love Mercy, and walk Humbly with God, and to break off with your Sins, and to take no more Pleasure or Delight in them, but hate and abhor them for the future, and utterly cast them behind your Backs, and to press forwards to the Mark of the Prize of the high Calling in Christ Jesus our Lord: for the time is hastening and coming on, wherein it shall be said, *He that is unjust let him be unjust still, and he*

that

that is filthy let him be filthy still, and he that is righteous let him be righteous still, &c. The infinite Holy and Heart-searching God watcheth, seeth, and takes a strict Account of all your Actions, and they will find you out, and if not truly repented of and pardoned, they will lie down with you in the Grave, and follow you in another World, and meet you at God's dreadful Bar, and be open to the view of the whole World. Sin is a bad Bed-fellow, and a worse Grave-fellow.

Therefore whatsoever it is now your Duty to do both to God and Man, now set about and do it with all your might. *Ecclesiasticus* 9. 10. *Now before the Decree comes forth, and the fierce anger of the Lord come upon you.*

1. Be very careful and diligent in those Means that are appointed for your Salvation. 2 *Pet.* 1. 10. *Make your Calling and Election sure*, &c. It is our present Work and Business to make sure of Eternal Happiness and Blessedness; for there is no landing at the Shore of Felicity, without sailing in the Bark of Fidelity; till you make sure of Salvation, you will never be free from Temptations. *Strive to enter in at the straight Gate*, Luke 13.

2. *Therefore Pray without ceasing*, 1 Thes. 5. 14. Pray continually though you be not always at Prayer; our daily wants call for daily prayers; every Morning put up your Prayers to the Most High God, Maker of Heaven and Earth: let it be your first Work and your last Work. You that would be Christians indeed, and not in outward Shew and Profession only, lock up your Hearts with prayer, and give God the key, and he will preserve you and then you may sleep without any fear of danger. O, you will never want a praying time, if you do not want a praying frame. O the strength and virtue of divine Prayer! it will fetch Fire from Heaven, yea an Angel from Heaven to fetch a *Peter* out of Prison. They that pray heartily and in Faith, may be fully assured they shall speed happily. Thirdly, Take all Opportunities and embrace them, for the hearing of the good Word of God; for *Faith comes by hearing of the Word preached.* 4thly, Live in Love and Charity towards all Men, your greatest Enemies as well as your best Friends, 1 *Joh.* 3. 18. *My Children, let us not love in Word, neither in Tongue, but in Love and in Truth.* Let your Love be real and true, and not selfish. *Gal.* 5. 14. Love thy Neighbour as thy self: And he that is wanting in this great Work doth not rightly and truly love himself; this Love is called an Old Commandment.

mandment, and a New Commandment; it is as old as the Law of *Moſes*, and as new as the glorious Goſpel of our Lord Jeſus Chriſt. The Natural and Moral Man may love his Friend, but the true Chriſtian indeed loves his Enemies. A Chriſtian ſhould wiſh the beſt to them that wiſh the worſt to him. 5thly, Be ye humble Chriſtians, *Matth.* 11. 29. A Believer is like a Veſſel at Sea, the more it fills the more it ſinks; none ſo humble on Earth, as thoſe that live higheſt in Heaven. Where Humility is the Corner Stone, there Piety is the Top Stone; the Cloth of Humility ſhould always be worn upon the Back of Chriſtianity. If you were but to go to the Graves of thoſe that are gone before you, you there would ſee their Bones ſcattered, their Eyes waſted, their Fleſh conſumed, their Mouths corrupted, that it is like were lofty Ones. Where be now their ruddy Lips, their lovely Cheeks, their fluent Tongues, their ſparkling Eyes? Are they not all gone and come to nothing? and ſo will you be e're long: Therefore what cauſe have we to be proud of theſe things. 6thly, If we have got into God's favour, let us be ſure to labour to keep in his favour whilſt we live, and then certainly we ſhall die in his favour.

Oh, whoever you be that happen to read theſe few Lines, let me beg of you to make Religion your main Buſineſs; hearing, reading, praying, and believing.

Do nothing in this World but what you can anſwer in another: *For we ſhall all appear before the Judgment Seat of Chriſt*, &c. 2 Cor. 5. 10. To Die well is a long Art which tho u hait but a ſhort time to learn; they that have long furniſhed themſelves with all ſpiritual Means, find work enough to vanquiſh and overcome all their ſpiritual Enemies; How then ſhalt thou, careleſs Soul, if thou wilt not take hold of this Opportunity, be in hopes to effect it, when the Onſet of the Enemy ſhall be moſt ſtrong and prevalent, and thou thro' pains in the Body, and perplexities, and diſtractedneſs of Mind very weak, and no ways able to reſiſt; when Impediments ſhall be multiplied, and Helps diminiſhed, thy Diſtraction great, thy Inclination little, and Leiſure none; for at the Hour of Death there is ſo many and great things will cauſe thee to die, that thou ſhalt have neither Mind, nor Time, nor Strength to die well.

Therefore, as thou deſireſt the everlaſting Welfare of thy precious and immortal Soul, let what has been deſired of thee in this ſmall Piece, be ſtrictly obſerved and done without delay, that ſo you may be everlaſtingly happy with God and his Holy Angels in the higheſt Heavens. FINIS.

1 AP 5.